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THIRD BOY:

E means an Example—our land's an Example;
 E means an Example of beautiful Peace!
 With a bow to the right, sir, and a bow to the left, sir,
 To uphold kindly Peace our land must not cease.

Chorus.

THIRD GIRL:

O stands for Order, and Peace brings us Order;
 O stands for Order; 'tis Heaven's first law!
 With a courtesy to right, sir, and a courtesy to left, sir,
 Peace Day is the greatest the world ever saw!

Chorus.

FOURTH BOY:

N stands for Nation, our wonderful Nation!
 N stands for our Nation, a Peacemaker good!
 With a bow to the right, sir, and a bow to the left, sir,
 Come, work for the day of human brotherhood!

Chorus.

FOURTH GIRL:

I means Education, broad Education;
 E means Education for equality!
 With a courtesy to right, sir, and a courtesy to left, sir,
 We reveal war's errors that men may be free!

Chorus.

FIFTH BOY:

A stands for Appeal; oh, hear our Appeal!
 A stands for Appeal by Peace-workers made!
 With a bow to the right, sir, and a bow to the left, sir,
 For the great cause of Peace we now ask your aid!

Chorus.

FIFTH GIRL:

R stands for Right; oh, the Peace cause is righteous;
 R stands for Right; will you not join our song?
 With a courtesy to right, sir, and a courtesy to left, sir,
 Now is the time to help the Peace cause along.

Chorus.

SIXTH BOY:

T is for Treaty, a world-wide Peace Treaty;
 T is for Treaty that will banish all war!
 With a bow to the right, sir, and a bow to the left, sir,
 Down with all conflict! Give us concord and law!

Chorus.

SIXTH GIRL:

H is for Honor, the right sort of Honor!
 H is for Honor that will no land betray!
 With a courtesy to right, sir, and a courtesy to left, sir,
 Come, give a loud cheer, now, to welcome Peace Day!

Chorus.

PEACE DRILL.

(By the same twelve boys and girls remaining on platform.)

SCHOOL (air, "Wait for the Wagon"):

Oh, Peace Day! happy Peace Day!
 Thy call we must obey!
 We gaily wave peace banners
 In honor of the day!

(During the singing of above verse and following chorus the twelve boys and girls divide off by twos and march around, elevating and lowering their wands to the music of "Wait for the Wagon.")

Chorus:

Hail, happy Peace Day!
 Hail, happy Peace Day!
 Hail, happy Peace Day!
 The world for peace we pray!

(During the singing of the second stanza the marchers on the platform form two opposite lines, with wands crossed overhead, the couples marching under the arches thus formed and back again to places.)

SECOND STANZA (sung by school):

Oh, Peace Day! happy Peace Day!
 What rapture you foretell!
 For with you there follows
 The striking of War's knell!

Chorus:

Hail, happy Peace Day!
 Hail, happy Peace Day!
 Hail, happy Peace Day!
 The world for peace we pray!

(During the singing of the third stanza the opposite lines pass forward and back, cross to the other side, partners passing each other; then back once more, and turn partners into place in a line forming "Peace on Earth" again.)

THIRD STANZA (sung by school):

Oh, Peace Day! happy Peace Day!
 For "Peace on Earth" you bring!
 And for your joys unfading
 Your praises high we sing!

Chorus:

Hail, happy Peace Day!
 Hail, happy Peace Day!
 Hail, happy Peace Day,
 The day of "Peace on Earth!"

War and the Children.*

By Alexander Fichandler.

You want to abolish war? Then begin with the children.

We seem to be at a loss, when attempting to explain the remarkable change in usually sane, level-headed men when war is threatened or declared. All clear thinking vanishes; they see red and are eager for the fray, regardless of consequences, deaf to reason.

But why not, pray? What else is to be expected after the training they have had and the influences to which they have been systematically subjected? From their very infancy war and war trappings have been made attractive to them. While mere children the greater part of their amusement was furnished by toy soldiers in gaudy uniforms. They played with miniature armies, conducted make-believe battles, killed imaginary enemies, and were encouraged by their elders to do so. They were taught to admire the soldier, his sword, his gun.

The boy entered the kindergarten, and soldier worship was constantly before him. It was "March like a soldier," "Stand like a soldier," and

"Soldier boy, soldier boy,
 Where are you going?"

It was carrying imaginary guns, aiming, firing. It was drilling, marching.

Later the boy found himself in the lower grades of his school life. He heard and read stories of war heroes, seldom of peace. It was General This and General That, great victories, magnificent campaigns, enemies routed, armies triumphant, spoils of war, etc., etc. To make these ideas more real and vivid he was given books containing pictures of gallant men on horseback, galloping in brave array; regiments of stalwart warriors in

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bright uniforms, bayonets glistening in the sunlight; mighty battleships, masts manned, guns grim and threatening. Sometimes he saw the picture of a wounded soldier, bloody bandage on his brow, but in a graceful attitude, a look of exaltation on his face, and below his inspiring farewell message.

And when he reached the higher grades of school the boy was again subjected to stronger impressions of the same kind. Again he heard and read glorifications of military leaders, detailed accounts of campaigns and battles, and became imbued more and more with admiration for skill and strategy in man-killing. War was shown to him as a mighty game, from which the brave and strong, the wise and skillful, emerge triumphant, applauded. In many schools military organization and drill, fostered and carried on by school authorities, served to translate ideas and impressions into actual experiences.

The child is father to the man. What wonder, then, these boys grew into manhood with such ideas almost ineradicably impressed on their minds? What wonder that when they are men they are so ready to volunteer and enthusiastically advocate war on the slightest provocation? It would be extraordinary if they acted otherwise with the training they have received.

And now imagine that another course of procedure were followed in educating the young, and that we attempted to mould them quite differently. Suppose we accustomed our children to associate guns and swords with the idea of man-killing; not a man in the abstract, but some definite, real man—father, brother, uncle, cousin, playmate. Suppose weapons of war were placed by them in the same category as poison, fire, disease—possible means of causing the death of a loved one. Suppose we referred to armies and navies as dreadful evils, sometimes necessary, it is true, but as horrors of whose existence humanity is ashamed and for whose final extermination all are hoping and striving.

Suppose wars and battles were studied by our children as events affecting concretely the lives of untold numbers—women made widows, children orphans, families homeless—not men, women, and children in the abstract, but possibly themselves, their mothers, their fathers. Suppose we told them of the numberless men lying on the battlefields, crushed, bleeding, under rolling wheels of heavy artillery, under feet of marching soldiers, under hoofs of galloping horses. Suppose they were shown survivors returning to their homes maimed, disfigured, shattered, wrecks of their former selves, and ruins of cities shelled and destroyed, the inhabitants left penniless, shelterless, hopeless.

Suppose we showed them pictures of ruins and battle-fields strewn with mutilated bodies, agonies indescribable on the faces of the dead and dying. Suppose throughout their school life children were to be shown war in its awful reality, its sordidness and brutality, and not idealized, softened, sentimentalized. Suppose they were told the truth, instead of the monstrous lies to which they are accustomed.

Do you suppose that if taught thus they would become advocates of militarism, lovers of war?

There must be a thorough and complete change in all of our school work that is related to war. We must pursue some such methods as suggested here if we want to feel in any degree assured that when our boys become

men they will not allow themselves to be carried away by jingoistic appeals of self-seeking demagogues, but will ponder long and deeply before assenting to war and all it means.

Too horrible for the little ones? They must be spared such awful things? Yes, but how about the actual horrors of war? Is not the end to be accomplished well worth the price? And then we are constantly employing similar methods in attempting to prepare our children for life. We are continually warning them of dangers that result from improper use of fire, poison, narcotics, alcohol; we paint as vividly as we can the consequences of lying, stealing, and other vices; similarly do we attempt to prevent disease and disease spreading. Do not the results justify the means? No, the truth must be told to children, if necessary, if the world is to be made better and happier.

You want to abolish war? Then begin with the children.

Book Reviews.

WAR AND OTHER ESSAYS. By the late Prof. William Graham Sumner. Edited, with introduction, by Albert Galloway Keller. New Haven: Yale University Press, 1913. 381 pp. Price, \$2.25 net.

Professor William Graham Sumner was for nearly forty years professor of political and social science at Yale University, an authority in his chosen field, and a commanding personality among his students because of his splendid character, as well as his marvelous mind. The introduction to the volume is a charming interpretation of the man by his friend, co-worker, and successor, Professor Keller. The essays and lectures were first published in 1911 and reprinted in 1913. The address on "War," which gives title to the book, was delivered in 1903. Professor Sumner takes as his text the familiar argument that war is necessary and a good thing, and that we ought therefore to have war occasionally. He proceeds to show just what war has and has not done for human welfare. He traces the origin of treaties, the development of the peace element, beginning with the house peace and enlarging to the peace group, within which there is no fighting. Following these "peace institutions" into higher civilization, we get a larger peace group of States, uniting under international law, gradually developing and enlarging as rational and moral methods take the place of force. The United States is a larger peace group of confederated States.

In the face of the present European war the following sentences of the author read like a prophecy:

"There is only one limit possible to the war preparations of a modern European state; that is, the last man and the last dollar it can control. What will come of the mixture of sentimental social philosophy and warlike policy? There is only one thing rationally to be expected, and that is a frightful effusion of blood in revolution and war during the century now opening."

Of the other sixteen essays which are contained in this volume, there are three which deal especially with imperialism, which was such a vital issue in the years from 1896 to 1900. "The Fallacy of Territorial Extension," "The Conquest of the United States by Spain," and "The Predominant Issue" show how fatal to our political system would be the adoption of such a policy.